UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

The Crime of Ignorance

By HENRY RAYMOND MUSSEY

Russia and the East

By BEECHER PARKHOUSE

Symbolism and Religious Solidarity

By HELEN SAHLER

The Story of My Mind. II

By GEORGE WILLIS COOKE

VOLUME XCV NUMBER 2

Chicago, March 9, 1925

PUBLISHED WEEKLY

UNITY

Subscription, $3.00 per Annum

(Established 1878)

A JOURNAL *of the* RELIGION *of* DEMOCRACY

JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

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Vol. 1 March 1, 1878 No. 1

THE

Pamphlet Mission

FOR

FREEDOM, FELLOWSHIP & CHARACTER

IN

RELIGION.

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PUBLISHED SEMI-MONTHLY AT 65 WASHINGTON ST., CHICAGO.
Per Year, $1.50. Single Number, 10 Cents.

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UNITY PUBLISHING Co., Abraham Lincoln Centre, 700 Oakwood Blvd., Chicago, Ill.

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879"

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCV MONDAY, MARCH 9, 1925 NUMBER 2

THE PEOPLE

The people is a beast of muddy brain
That knows not its own force, and therefore stands
Loaded with wood and stone; the powerless hands
Of a mere child guide it with bit and rein;
One kick would be enough to break the chain;
But the beast fears, and what the child demands
It does, nor its own terror understands,
Confused and stupefied by bugbears vain.

Most wonderful! With its own hands it ties
And gags itself—gives itself death and war
For peace doled out by kings from its own store.
Its own are all things between earth and heaven;
But this it knows not; and if one arise
To tell the truth, it kills him unforgiven.

—*Tomasso Campanella* (1568).

The Preface to Professor F. C. S. Schiller's recent book, "Tantalus," a continuation of the series begun by Professor Haldane with his "Daedalus" and Bertrand Russell with his "Icarus," impresses us as being written with those golden words which are all so seldom seen. Here it is, in part—

> I rather anticipate that superficial critics who do not like the argument of this essay, will accuse it of pessimism, a charge which perhaps means little more than that they do not like it. Nevertheless, it may be worth while to point out that pessimism is not a logical objection to a contention of which the truth cannot otherwise be questioned. . . . If it is called "pessimism" to point out the methods by which men may escape destruction, because men do not care to adopt them, I suppose it may be "optimism" to rush violently and open-eyed down a precipice, and to expect to be saved by a miracle. Certainly such would appear to be the belief upon which human affairs are at present conducted.

If we had our way, these words would be printed at the "mast-head" of every newspaper and magazine, above the portals of every church, on the walls of every public hall. Ever since we have been in the business of speaking and writing, we have encountered this charge of "pessimism." Whenever we have failed to flatter complacency, to use honeyed words of easy-going faith, to clamor "all's right with the world"—whenever we have insisted upon recognizing facts, emphasizing moral principles, speaking the warning of sin and death—we have been told that we were a "pessimist." What has this got to do with it? When did this indictment become a valid answer to what is true? We have yet to be convinced that it is any crime to be a "pessimist." The only crime is indifference to facts, falsity to the truth.

The parallel between the lives of Jesus and of Gandhi is so remarkable that it has been used as a basis of interpretation by many persons. One wonders in the light of this comparison if Gandhi is destined to undergo the final tragedy of Jesus' career—namely, rejection by his own people. It should be remembered that Jesus was not rejected by the common people themselves, save as these were deceived by the leaders who turned against the Nazarene. Nor will Gandhi, we are certain, ever lose the admiration and support of the great masses of his fellow countrymen! But there are disquieting signs that some of the leaders in India, as in ancient Palestine, are rejecting the inspired leader who has been given them by God. The recurrence of warfare between Hindus and Moslems, now happily settled by the Mahatma's sacrificial fast, was something more than a mere popular outbreak. The surrender of the boycott at the December meeting of the All-India Congress was made necessary by the determined opposition to the original Gandhi program by Mr. C. R. Das and the *Swarajists*. Now comes the news that influential Hindu leaders in Bombay are organizing resistance to Gandhi's plea for the abolition of caste untouchability. Almost immediately after his sublime declaration in his address as President of the Congress, these leaders held a great mass meeting in which caste untouchability was proclaimed as an essential of the Hindu religion, to be maintained at all costs. Here is real betrayal of the Mahatma! When one remembers how Jesus was betrayed into the hands of the Romans by Jewish leaders of the Caiaphas type, one wonders if Gandhi is to be similarly betrayed into the hands of the English by such leaders among his own people. Certainly it is that his chief problem today is not resistance to the English, but organization of his own countrymen for the great cause of *Swaraj*.

Our discussion last week of President Eliot's lists of names for the ten greatest educational influences in the last two hundred and the last two thousand years, has set us thinking about the men who are the greatest educational influences of our own day. We must go back a bit, for a sort of running start, to WILLIAM JAMES, whose influence is as fresh and potent to-day as it ever was. His name inevitably suggests that of HENRI BERGSON, strangely silent since the War, but still the greatest philosopher of our time. In England we find

Bernard Shaw, H. G. Wells, and Havelock Ellis —the latter one whose influence is certain to wax mightily through the years. To these must we not add the Webbs (Sidney and Beatrice), of whose ideas the British Labor Party is to a very considerable extent a projection, and perhaps Bertrand Russell? In our own country there are of course Walter Rauschenbusch, John Dewey, Jane Addams, and David Starr Jordan, the last of whom has contributed more in terms of creative thought to the modern peace movement than any other living man. Looking abroad again, we behold Freud, who has revolutionized psychology and ethics, and Lenin, whose ideas disturb for good or ill the mind of every political thinker of our time, and whose work as definitely opens a new epoch of social history as that of the French Revolution itself. And what about Eucken and Tagore? But already we have exceeded our total of ten, yet have we not exhausted the list. Our measure is obviously too small.

Most of our readers will feel surprise that we have not included Mahatma Gandhi in this list of modern educational influences. He belongs there, of course, but even more does he belong in that golden list of idealists, of saints and seers and martyrs, who are the chosen of mankind. If we would designate these heroes of the spirit in our time, we must again go back a bit, this time to Leo Tolstoi. Then, of those living, comes Gandhi first of all. With him we name his kindred soul and, by fortunate chance, biographer, Romain Rolland. To match these exalted spirits, we next name the late E. D. Morel, that great white knight of truth and brotherhood. Bertrand Russell would seem to belong on this list as on the one above, and, very particularly, Jane Addams. We would name also, with pride and joy, Eugene Victor Debs, a lover of mankind, a Christ-like soul, if there ever was one! Then we think of Karl Liebknecht and Rosa Luxembourg, true martyrs both; and the gallant John Reed, buried in his grave with Russia's sacred dead in the Red Square beneath the Kremlin wall. We stood by this grave, with bowed head, when we were in Moscow. Jean Jaurès, lately interred in the Pantheon, to France's everlasting honor, is still another of these deathless heroes. Then we think of Father Tyrrell and Abbe Loisy. How the names multiply, and how they shine! Surely God hath not left himself without witness. The great days are still with us. Living and dead, the saints are here, to show that as truly now as ever there is holy work to do.

American literature has suffered a distinct loss in the recent deaths of G. W. Cable and James Lane Allen. We suppose that these distinguished men are little known to readers of the new generation, and their works perhaps not known at all. But to others the names bring refreshing and grateful memories to the mind. Mr. Cable was the first American author, if we are correctly informed, to utilize the rich literary material in the Southland, more particularly among the Creole population of Louisiana. His stories of native life and culture, especially the shorter ones, were a delight, as also a real literary product. Mr. Allen, to our way of thinking, was the greater writer of the two, and his little book, "The Kentucky Cardinal," is regarded by us as a permanent contribution to American literature. His "The Choir Invisible" and "The Reign of Law" were novels of genuine importance. Mr. Allen excelled in the perfection and beauty of his style, and this, strangely enough, was his undoing, for his later work was marred by an excess of elaboration which was almost painful. He lost, in other words, that divine gift of simplicity which, with the beauty which never left him, was his chief merit and the secret of his real achievement. The passing of these two men may be regarded as marking the close of that great epoch of which William Dean Howells was the central figure. A few survivals, like Mary E. Wilkins, still leave the field wide open to the newer men.

Opposition to Bishop Manning's cathedral has taken on formidable proportions. The idea that there was something anachronistic about this whole enterprise was present from the beginning of the campaign for funds, as we pointed out a fortnight ago. A more serious phase of the situation was brought to the fore by John D. Rockefeller Jr.'s suggestion that, as the cathedral was being presented to the public in the guise of a "house of prayer for all the people," its board of trustees ought to contain representatives of other communions besides those of the Episcopal church. Bishop Manning, it will be remembered, replied to Mr. Rockefeller's wise and noble suggestion, that the time was not ripe for such expression of Christian unity. Whereupon opposition to the cathedral, or at least to the Bishop's interpretation of its character and form of control, began immediately to roll up! The *Christian Century,* which had been early in the field with its criticism of the cathedral as a dishonest masquerade of a community church, thundered forth its courageous denunciation. The *Christian Register* spoke fearlessly of the impudence involved in the Bishop's attempt to float his enterprise on a sea of unctuous hypocrisy. The New York *World,* the most powerful journal of editorial opinion in the country, joined the forces of attack. Even the *Churchman,* an Episcopalian journal, decried the Bishop's attitude and invited him to use this opportunity for the high spiritual purpose suggested by Mr. Rockefeller. Meanwhile the campaign for funds conspicuously lags, with less than half the desired fifteen millions pledged or even in sight. The

net result of the campaign is to reveal Bishop Manning for what he is, the narrowest bigot in the Christian church today, and to arouse afresh, in reaction against his attitude, the growing interest of men in the community ideal of religion.

The Community Church of New York will celebrate this month the completion of one hundred years of continuous life as an institution of religion in the metropolis. It was founded on March 19th, 1825, as an offshoot of All Souls which had been organized six years before. Already the northerly trend of life had begun on Manhattan island and it was felt that another church must be established for the people living up-town around Canal Street! In its early years the new church was known as the Second Congregational Unitarian Society in New York. In 1839, following the destruction of its first building by fire, the name was changed to the Church of the Messiah. The present name, The Community Church, was adopted in 1919 at the time that the society was reorganized on a community, as opposed to a denominational, basis, under the leadership of Mr. Holmes. The first minister of the church was Rev. William P. Lunt. He was succeeded by such distinguished clergyman as Orville Dewey, the most famous preacher of his day, Samuel Osgood, William R. Alger, Robert Collyer and Minot J. Savage. At the dedication of its first building the sermon was preached by William Ellery Channing, and the hymn of dedication written by William Cullen Bryant. During its century of history, this church has been one of the most notable religious institutions in America. Its fame went round the world in the great days of Collyer and Savage. It has ever moved in the van of religious progress, its ministers and people being consistent pioneers of spiritual thought, fearless seekers after truth, stalwart champions of liberty and universal brotherhood. The anniversary celebration on March 15th and 16th will include special Sunday services, a great public mass meeting, and a centennial dinner. The church has never been more prosperous and powerful than at this happy moment when it enters triumphantly upon its second century of life.

The Crime of Ignorance

How is it that so many people, even among the most conscientious, have yet failed to realize that knowledge is a duty, that ignorance—avoidable and alleviable ignorance—is always a guilt and sometimes a crime?

In these words George Sarton, the historian of science, has stated a truth of wide application. Socrates, indeed, went so far as to assert that all evil is ignorance:

No man voluntarily pursues evil, or that which he thinks to be evil. To prefer evil to good is not in human nature; and when a man is compelled to choose one of two evils, no one will choose the greater when he might have the less.

And again:

If virtue is entirely knowledge, as you are seeking to show, then I cannot but suppose that virtue is capable of being taught.

Without going so far, and even without accepting in its entirety Mr. Sarton's dictum that all progress is the result of positive knowledge, one may yet hold the increase and diffusion of knowledge to be the most pressing individual and social duty of our day. In the physical realm it is plain enough. By patient study we discover the laws of physics and chemistry and biology, and in consequence learn to control the forces of nature to our own ends. More knowledge, more control.

But this is only the beginning of our social problem. Given such progressive control over nature, we have a new freedom to direct our own lives. No longer bound to ceaseless toil, with the sword of hunger and cold no longer suspended over us, we are now free to choose whether we will have more things or more leisure, with all it may mean for life. Thus far, because we are ignorant, we have chosen for the most part more things, with disastrous results. Perhaps it is because our knowledge of physical law has proceeded so much faster than that of social and spiritual order. The ordinary man may learn to understand an automobile, and consequently to enjoy running it. He is little likely to understand a state, and he rather gladly turns its management over to "experts," who are likely to understand, if anything, less than he of its true nature and purposes.

As a result of our ignorance and consequent folly, we live in a state of strife and suffering, forever on the edge of war, and occasionally slipping over the edge into the abyss. Failing to understand the true laws of human relations, the employer ranges himself against the employee, the farmer against the middleman and the city consumer, the railroad against the shipper, the Protestant against the Catholic and the Jew, the white against the black, the American against the Mexican, the Russian, the Japanese. The Englishman imagines that he may rise higher by trampling on the Indian, the American that he may become greater by making the Caribbean peoples less, the employer that he may grow wealthier by binding heavier burdens on the backs of his employees, the worker that he may gain by snatching away the wealth of the capitalist. So we go blundering on through the labyrinths of group and class and national and race antagonism and prejudice, forever missing the way, forever suffering. In a panic of terror we reject a child-labor amendment, and our little children are turned over to the tender mercies of greedy men. Interested persons, for their own purposes, play on the string of race prejudice, and we

ignorantly and docilely learn to hate the Negro or the Japanese. Or to instance the most striking and disastrous of all cases of modern ignorance: "In 1914 the people of every belligerent country believed that the war was defensive on the part of its own government, and in every case the belief was mistaken." The case is mildly stated.

How, then, shall we be delivered from this body of social death? The path is plain, but hard and steep. There is no way but by knowledge. The natural scientist has banished chaos out of the world of nature, and with chaos have passed superstition and fear. But in the social world chaos, superstition and fear still survive. Suffering from the superstition of their own selfish advantage, and from the fear of other men who threaten to snatch that advantage from them, whole groups and nations, armed with the powerful weapons placed in their hands by the progress of natural science, stand ready to tear society itself to pieces in unreasoning terror. They cannot be saved but by knowledge.

We have got to learn, first of all, the laws of human co-operation in the prosaic business of producing and distributing material things, and this task in itself is one of almost insuperable difficulty. Not only are the scientific problems involved well-nigh insoluble, but the path of the investigator is dogged at every step by the jealous watchfulness of powerful individuals and groups who fear the results of the discovery of truth. It requires, accordingly, a rare detachment and a yet rarer courage to move forward on the path of scientific discovery in the fields of economics and politics and government. Moreover, the trained investigator is forever being lured into by-paths that divert him from matters of real worth. There are few more disturbing features of present-day university life, for example, than the bloated growth of university schools of business, whose progress threatens to divert the energies of our ablest young students from a dispassionate study of the social conditions of material well-being to an examination of more efficient methods of making money. The economist of tomorrow, if he is to be a real economist, must apparently have the courage to despise success; for success seems likely to wait on the lackey of things as they are. The simple unprejudiced study of the working of our existing economic and political machine, then, is in itself a task of the utmost difficulty.

Such study, however, is by no means enough. Ruskin, that bad economist who uttered so many profound and unpalatable truths, has said:

> A truly valuable or availing thing is that which leads to life with its whole strength. . . . The value of a thing, therefore, is independent of opinion, and of quantity. Think what you will of it, gain how much you may of it, the value of the thing itself is neither greater nor less. For ever it avails, or avails not; no estimate can raise, no disdain repress, the power which it holds from the Maker of things and of men. The real science of political economy, which has yet to be distinguished from the bastard science, as medicine from witchcraft, and astronomy from astrology, is that which teaches nations to desire and labor for the things that lead to life; and which teaches them to scorn and destroy the things that lead to destruction.

If the western world is to be saved from itself, it has got to learn what things they are that hold power from the Maker of things and men. Here no study of the properties of matter and energy can avail, nor any examination of external arrangements for the heaping up of wealth. But the insight of the prophet and the seer must guide the study of the scientist and the philosopher, for here we are in the realm of values that cannot be measured with balances and test tubes. And here, too, ignorance is utterly fatal, for here we are at the heart of individual and national life. If Americans, for example, are to prize, above all, the increase of material things, if they are to find their good in more comfortable and ornate houses, in richer clothes and more luxurious automobiles, then no power in heaven or earth can save them from the inevitable consequences of their own ignorance. For it is ordained of God that not these things avail toward life; and to desire the wrong things is to court death, no matter how we beat our tomtoms of nationalistic and racial pseudo-science, no matter how we cut ourselves with knives and call on our tribal gods to deliver us.

It is a stern task, then, that is laid upon us in these modern days. Each in his own way, and up to the utmost limits of his own ability, is bound to discover, to learn, to spread the truth, careless of consequences to himself. He must live and act forever in humility, as knowing at best only his own little bit of the truth that shall make men free. He must recognize his dependence on others, must appreciate the imperative necessity of a symmetrical growth of the tree of knowledge of good and evil, if our good is not to be turned to evil. He must realize that for himself to know is not enough, that in the growingly interdependent and democratic world of today truth must become common property that it may be wrought into the common life as the sole condition of escape from destruction. And making his utmost endeavor, he must yet learn the supreme ignorance of purely intellectual effort, the supreme wisdom of the spirit that must direct him: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

HENRY RAYMOND MUSSEY.

Jottings

Greenberg, a new publisher in New York, announces the publication on March 16th of a new book by John Haynes Holmes, entitled, "Patriotism Is Not Enough."

The London *Outlook* has been holding what it calls a "desert-island competition"—i. e., asking its readers what book they would like best to have with them on a desert island in addition to the Bible and Shakespeare. Skeat's "Etymological Dictionary," Pepys's "Diary," Dickens's "Pickwick Papers," Kipling's "Poems," Walter de la Mare's "Come Hither" (an anthology), Boswell's "Johnson," Whitaker's "Almanack," and Montaigne's "Essays," were some of the titles mentioned.

It is because Russia has done something terrible to private property that America refuses to recognize the Soviets. Yet if this same America had the right to confiscate the property of the slave-holders, the brewers, and the German nationalists, why, pray, did not the Russians have the right to confiscate the property of the Grand Dukes?

During the first eight months of 1923, the records of Moscow showed in round numbers the issuance of 19,000 marriage contracts and 690 divorce decrees, a ratio of 1 divorce to 27.5 marriages (see Hullinger's "The Reforging of Russia," page 230). In the United States in the same year, according to the Census Report, there were 1,223,825 marriages and 165,189 divorces, a ratio of 1 divorce to 7.4 marriages. Russia is surely a terrible country!

Bernard Shaw's "St. Joan," the greatest play of modern times and one of the greatest plays of all time, was starved out in Boston. In Chicago, says the *Christian Century*, "it had small audiences and a short run." What a commentary on the intelligence of the American people! Or is it that the theater has become so expensive that those who would like to see such plays can no longer afford to do so?

DEFINITION.—*War Minister*, an organizer of murder.

J. H. H.

American Notes

I.

I had a letter yesterday from Laurence Todd of Washington, D. C. I look upon him as one of the most truthful and intelligent journalists at the Capitol. I first met him in Berlin where I heard from him many times of his observations in Italy, Russia, the Ruhr, etc. Often wish I had what he told me in a book. Some one ought to persuade him to write up the real life at Washington. I'd subscribe for ten copies. I give two paragraphs from his letter:

> Paul Blanshard of the League for Industrial Democracy—their field agent among the colleges—has been here. Blanshard speaks about sixty times a month, getting his chance either before the whole student body in chapel or before a class or a club of students. He finds the great bulk of American students accepting college life as an end in itself, or as a stage in the normal unfolding of a fixed standpat career. And, curiously enough, as it seemed to me, he testified that the college Y. M. C. A. is one of the most hopeful elements in the situation—offering an oasis of idealism, of insurgency and missionary zeal which goes at once to the economic basis of social and religious problems. On the other hand, he saw no chance that military training would be thrown off the students without decisive aid from the alumni and from public opinion. It is now being developed into a social law of the college world that military training and militarism shall be identified with the idea of decency and patriotism. College heroes must be officers of the cadet corps, or they are not real heroes. So the war-terrorism is fixed upon us through the plastic minds of our college population.

Here's another paragraph:

> I am not pessimistic, as my remarks might seem to indicate. We are steadily making progress, if for no better reason than that we read, talk and listen in greater number and with less waste effort than in earlier decades. Superficially, our political progress looks less than our material and intellectual advance, but who can say with authority that the decay of the old parties is not a gain for ultimate political clarification and a step toward the sure assertion of a fine social generosity in the political field? It may be that the next ten years will release the flood of humanitarian thought now repressed by politicians, and that we shall at last have a clean and efficient government devoted to the common good. Anyhow, humanity is on the march, and its primary demand for a better life will not be denied.

II.

And here is an extract from a letter from UNITY's good friend, Dr. Dole of Boston, in which he begins with, "The top of this fine Sunday (Feb. 8th) morning to you."—a good Irish start. I always like Dr. Dole, for if it had not been for his good word I would never have gone to Australia, and thus become acquainted with UNITY's family. Really, now that I start to think of it, seven-eighths of the fine experiences and friendships that I have enjoyed for the past five years have come out of my knowing Dr. Dole. I hope he will not send in the bill. And now for his question:

> I wonder whether the kind people of Seattle have lost thought about the Centralia prisoners? I get repeated requests from the Workers Defense group, on their behalf. Am I mistaken about them, and are they not so worthy as I have supposed? If they are worthy (and their plea seems very strong) why cannot the kind people of Washington be waked up to a more effective interest in them? . . . Perhaps you answer back: how about Sacco and Vanzetti? And I am as ashamed of Massachusetts, but I have tried to do what I could for them. Please advise me.

Let me say several things. I hope these words of Dr. Dole will stir folks to greater activity, in both states, Washington and Massachusetts, for political and industrial prisoners. As to the case, I have no doubt personally that the I. W. Ws. acted in self-defense in the attack upon their hall in Centralia. They probably planned to be ready in case they were attacked, as had been done before, and as had been threatened a short time before the attack that resulted in loss of life. (From my point of view, the workers made a mistake in arming at all. Of course, they had a perfect legal

right to do this.). . . I feel certain that any unprejudiced mind, on going over the case, with the material that has been gathered, would declare that it was a miscarriage of justice and that the prisoners should be freed. They are held, first because they are I. W. Ws.; second because the "case" has become chronic, "historic"—having woven into it monuments, visits of distinguished men like Foch, Pershing, and approving letters from men like President Coolidge. It is no longer a legal contest, it is a feud,—and in such situations one does not find justice in the saddle. It is "war." Three other facts, "straws not sermons," (1) The Central Labor Council of Seattle has just ousted its communist members,—some forty of them, I think. This is a side-light on the present state of mind of organized labor, in Seattle, that was once known as "radical." (2) The present governor, Hartley, has had the reputation for years as an aggressive champion of the "American plan," the "open shop." In the two months of his term, he has shown himself determined to reveal his "authority," having roundly boxed the ears of the legislators in unprecedented ways, sent them home before they were half through with their work, and told them to come back next fall, when having looked over the state he would be able to tell them what to do. He does not look "pleasant for pardons." However, who knows? (3) I am glad to tell Dr. Dole, that efforts are in progress locally that have considerable promise in them.

III.

And now that I have finished about the Centralia case, I do want to raise the question, whether it is not part of the plan of the enemies of free speech, of organized labor, or any progressive movement to "keep the radicals busy" on comparatively small things, in order that their energy, time and money may be wasted in minor attacks instead of being reserved for vital attacks. To illustrate, the city election last spring, in Seattle, was focused on "cleaning up the town." Now if I wanted to steal a franchise, or cripple a municipally-owned utility, or commit some other big crime on the city,—that is exactly what I should get the citizens at, get them busy on small things, like "cleaning up the city." One of the rules in picking pockets, I should imagine, is to keep the victim "occupied." If I had to deal with "radicals" I should keep them busy spending money and holding meetings, agitating, over matters, which if granted, would mark no particular advance..

I wish progressives would think this through. I am, for example, much opposed to compulsory military training in colleges. I am willing to agitate, spend money, etc., in order to have it made voluntary. Well, suppose after several years of agitation, the point is gained. The gain simply takes us back to a situation that obtained ten years ago,—and out of that situation grew the great War . . . Or take the matter of Child Labor. If I were a big employer, and was opposed to the proposed amendment, my scheme would be to keep it in politics for ten years, so as to keep progressives and social workers spending their time, money and energy to the end that they could not be busy fighting bigger battles, since it must be granted that when we get the amendment, it is but a skirmish in industrial advancement.

If radicals are kept busy seeking favors from those in power, they certainly have little time for constructive effort; and if busy in constructive work, I wonder, if they would not more quickly gain the "favors": and if seemingly less anxious to gain them? I must confess that progressives and radicals use many tactics, for which the camp of reaction must be profoundly thankful. . . An army should not stop and focus its attention upon a few casualties, heart-rending though these may be. Those who enlist in a cause must expect persecutions and imprisonments. We must have a care that we do play into the hands of the standpatters, by using our time, money, energy (of which there is precious little) in efforts that please them. Far be it for me to preach a sermon here, only a question and a suggestion.

IV.

During six months, three things are taking place in Seattle, indicative as "straws" of the direction of the current of 1925. One is the completion of the "community-chest fund," another is the effort now in progress for the raising of $2,000,000 endowment for the ortheopedic hospital, by several hundred life insurance underwriters, in a ten-day "drive." The third is the coming vote for the "city-manager" form of government. These movements strike me as symptoms of the same trend in American life. The "community-chest" is a socialization of the whole community in its welfare and charitable work. That looks good. It also puts social organizations on a business basis. This doesn't look good. This means that ultimately business will control charity and community welfare.

The "drive" for the ortheopedic is a puzzle to me. It is a fine enterprise, no doubt. But for a community of 375,000 people to be combed for ten days, by live-wire underwriters, fed up each day by a good meal, songs, and a dose of "never say die" oxygen, and started out with the instruction to "go, get 'em!"—well, I feel like using our mountains for a fleeing-place. (Some one will have to start a company to insure against insurance men.) It is advertised, that some 20,000 are expected to take out a policy in favor of the crippled children's hospital. Again, as with the "chest," the community is trying to function in the interests of public welfare, and it means ultimate business control.

And next month, Seattle votes on the "city-manager plan" of government. It looks as if it might carry, but who knows? The people are tired with the confusion and reported corruption down at the city hall. They are afraid that they haven't "brains enough" to select their own manager, in the person of mayor. Now they propose to elect the council, a kind of board of directors, who will chose a "manager"—a "big man," who will be paid $30,000 or so. This manager will be endowed with the powers of a dictator, who can "hire and fire" as the manager of a business corporation does. (The chief argument now being used as favoring the "manager plan" is that it will put the city government on the efficiency basis of a business corporation.) Again, I note the present tendency in American life: effort on the part of the community to express itself with ultimate control of the city hall by business, and big business, at that. For, who can doubt that within ten years the banker would name the manager of the city? I am not complaining very much, although I think I shall vote against the plan—my instinct being against this drift business-ward toward capitalistic concentration, yet I am asking myself if this is not the American way of Mussolinizing the country? If the plan goes through, keep your eye on Seattle—as entering upon a stage of modest monarchy—and we'll probably have to "go East" for the captain of our salvation, as "$30,000. men of brains" don't grow in this country of big trees, big fish, big mountains. SYDNEY STRONG.

The Story of My Mind

II.

This brief narrative of some of the simple facts connected with my ancestry and with my boyhood will indicate some of the sources of my training and early experiences. As far back as my knowledge extends of the Cook and Earl families its members with few exceptions were farmers. From the early part of the eighteenth century onward they were moving westward, from New England to New York, then to Michigan, and finally to various regions west of the Mississippi. At the close of the Civil War, in 1869, my father removed with his family to western Missouri, from which region most of his nine children have found their way into Kansas and Oklahoma. One of my early recollections is of my father's periods of restlessness, when he went away for months with the idea of finding a better field for his exertions. Even in his old age he made a trip from his home in Missouri, where he had a large and excellent farm, into Nebraska and remoter states. His plea was always the desire to secure land for his children, that each one of them might have a farm. Doubtless the fever of the pioneer was in his blood, and he wished to move on, as did thousands of others, to fields of wider opportunity. I assume that my own intellectual inquisitiveness, my demand for what is latest and most novel, my unwillingness to accept any form of orthodoxy in politics or religion, has grown out of this pioneer spirit, born of generations of the advance agents of civilization.

The one newspaper which we had nearly always in our house, sometimes the weekly, and sometimes the semi-weekly, was the New York *Tribune*. More definitely than any other newspaper ever produced in this country it was an educational force, filled with varied and the latest information, and always abreast of the advancing thoughts and convictions of the time. In its pages I began to read of the Crimean war, the attempts to subject the Mormons to the laws of the United States, the discovery of gold in the neighborhood of Pike's Peak, and the explorations of General Fremont in the Rocky Mountain regions and beyond. On many a Saturday afternoon I walked to Galesburg to secure the *Tribune* and the *Rural New-Yorker*, the one other weekly paper to which my father regularly subscribed.

Such was my eagerness for the contents of these publications that the seven miles seemed of no importance. I read all they contained from the first page to the last, advertisements thrown in as ballast. I was especially interested in the events passing in Kansas, and the attempts to make that a free State. Even before he appeared at Harper's Ferry John Brown had attracted my attention, and he had become one of my heroes. I followed his career with the closest interest, and especially after his attempt to liberate the slaves at Harper's Ferry. The fool-hardiness of such an attempt to bring freedom to the Negroes did not impress me, but the daring, the courage, the heroic fidelity to convictions. I can well remember the day on which I heard of Brown's death on the gallows, in December, 1859, when I was yet not twelve years of age. Water for the use of the school was brought from one of the neighboring houses, and I had gone with another boy to the Vorse house to fill the wooden pail provided for that purpose. On the way or returning we were informed by someone that Brown had actually perished. The information thrilled through me as if one nearest and dearest had been taken away, and I returned to the school with little mood for study or for any other thought than the death of the greatest hero and human benefactor of whom I had known. For many years John Brown held that place in my thoughts, and I could think of him only as one of our greatest and most worthy men.

Another hero of mine was Horace Greeley, whose words in the *Tribune*, as I have said, I read with keenest interest. His strong Americanism, his appeals for universal freedom, his attempts to improve the condition of the farmers and wage-earners, his demand for free lands for those wishing to become settlers in the western territories and States, I accepted as sound and right. I have always thought that I could have had no better schooling than he provided in the pages of his newspaper, with its humanitarianism, its progressiveness, its sympathy for all reforms, and its attitude of mental freedom and independence. The new developments in science, the fresh advances in thought and literature, the sympathetic recognition of all new books worthy of attention, found in the *Tribune* ample statement and interpretation.

During the period of my boyhood great social and political forces were at work in this country. I cannot say that I came into intimate contact with them, for I was too remote from the scenes of action, and had no opportunity to hear the great leaders of the time. Sojourner Truth, whose home was not far from us, at Battle Creek, was the only one of the conspicuous figures in the anti-slavery agitation it was my opportunity to hear before the Civil War began. This Negro woman, who had been a slave in New York until 1827, though without education, was a person of strong character, of a rude and forceful eloquence; and no one who once saw and heard her could ever forget her sibyl-like originality and her incisiveness of speech. Tall and majestic in person, with no fear of man or woman, she spoke freely her mind upon all subjects of which she discoursed.

I did not attend an anti-slavery meeting, and I do not recall that I ever heard of one as being held in our neighborhood. Nevertheless, public opinion was being shaped in so remote a region as ours; and I can well remember that in 1856, when John C. Fremont, the great explorer and path-finder into the western country, about whom there was something romantic and heroic, was the first candidate of the Republican party for the presidency of the United States, I was greatly interested, and shouted for him with all the strength of voice I possessed. Although I was but eight years of age, I found the enthusiasm of the time most contagious, and the election of our candidate in every way desirable.

From being a Whig my father had passed into the Republican party when it was formed, and he remained loyal to it to the end of his life. Its opposition to slavery, its demand that new territories should be admitted on a basis of freedom, its pleas for the advantaging of working-men by means of a protective tariff, its call for a homestead law to give the public lands to settlers at a nominal price, its schemes of internal improvements by means of canals, railroads, and river navigation, as well as other measures it proposed for the public welfare, seemed not only desirable, but in the line of progress and necessary development. These developments of State functions, and this concern of the

nation for the good of all the people, marked the party as wide-awake to the needs of the time.

Though I had a more intelligent comprehension of the political and industrial struggle which culminated in the election of Abraham Lincoln, in 1860, I was not more deeply interested than I had been four years previously. The interest was different, however, for Lincoln seemed more one of ourselves, a man close to our own manner of thinking and living. In all the central western country, then almost at the forefront of our advancing civilization, Lincoln was the hero of the hour to all progressive persons, those who wished to get rid of the scourge of slavery, and to have liberty extended throughout the whole land. Lincoln was a "rail-splitter," he was proclaimed as a man who had come up from the bottom of society, who had toiled valiantly with his own hands, who was at heart one with the struggling mass of the plain people, as he called them. In the processions which heralded his cause, appeared rail fences or pens made of split rails placed on wagons, silent proclamations that he had been a worker, and knew what it was to subdue the forests, and to make homes in the wilderness. The familiar words in which Lincoln was mentioned, such as "Old Abe," "the rail splitter," "Father Abraham," showed how near he had come to the hearts of the people. His discussions with Douglas were everywhere subjects of debate, and his bold assertions of the rights of the people, his defense of labor as primary to all civilization and progress, were accepted as veritable truths by the more liberal minds of the time.

The Civil War may be said to have begun with the fall of Fort Sumter, in Charleston harbor, in the very month when I reached my thirteenth birthday. With the oncoming of the great struggle I was intensely patriotic, and was very desirous of enlisting in behalf of the Union cause. I was then the oldest of seven children, and two others were born while the war continued. My father's farm was small, he found it very difficult to meet expenses, and he urgently needed such help as I could give him. He was never willing to give me permission to enlist, and I did not feel inclined to run away, which would have afforded me the only other opportunity for so doing. It seems to me now that had I gone into the struggle I could not have come out alive, for I was far from robust, and little prepared to stand the strain of such a manner of life as the army demanded.

At first it was a time of intense excitement, of eager volunteering, and of patriotic demand that the country should be saved. Soldiers were everywhere, the beat of the drum was always to be heard, and the North rushed as one man to the preservation of the Union. At least, that is my recollection of how I felt about the opening scenes, as they presented themselves to my boyish imagination. Kalamazoo was a chief recruiting station for our part of the State, and there, on the State Fair Grounds, many regiments were drilled, and prepared for the march to the front. This place had an interest apart from the encampment of soldiers, for there I annually visited in the autumn the State Fair, and there Flora Temple, one of the first highly trained trotting horses, made what was then regarded as the remarkable feat of accomplishing a mile in 2:19.

I can now recall only two men who went into the war from our immediate neighborhood, though there were probably others. Several were drafted and furnished substitutes, for which a high price was often paid. One of my schoolmates, a few months younger than myself, enlisted in the last spring of the war, received a considerable bounty for so doing, and returned home in a few weeks, the war having closed before he had an opportunity to see any service whatever. In the autumn he went to Albion College, and became a Methodist preacher; has been made a Doctor of Divinity, edits one of the newspapers of his denomination, and has been a contributor to its religious and theological literature. If I envied him his good fortune in finding his way into a college so easily, as I did, it was not because I desired such good payment for such small service; but because the college loomed before me as a far-off most desired object of attainment, which seemed too remote for accomplishment on my part.

The Civil War had other phases than the recruiting of soldiers, reports of battles, and the home-coming of veterans. The women were very active in collecting money for the Sanitary Commission, for sending hospital requisites to the armies, for furnishing clothing and food to the soldiers, and for providing nurses. If my recollections serve me at all faithfully, we met from house to house once a fortnight, perhaps only once a month, to provide money and contributions of clothing and lint for these purposes. These meetings were most enjoyable, for they brought people together from several school-districts, and gave them a wider acquaintance with each other, thus serving a patriotic purpose, and contributing to neighborhood fellowship at the same time.

Of all the stirring events of this period what I most distinctly remember were the meetings in our country school-house, and the singing there of patriotic songs. No meeting of any kind was held without these outbursts of patriotic fervor, which gave us in song a thrilling chronicle of the varying fortunes of the war-struggle. Among these songs were "John Brown's body lies a-mouldering in the grave," and "We are coming, Father Abraham, three hundred thousand more." Although I knew nothing about singing, and could hardly tell one tune from another, I suppose I joined as lustily in these patriotic outbursts as any others. At any rate, I greatly enjoyed the singing, which kindled anew my love of country.

The Civil War preserved the Union, liberated the slaves, produced a goodly number of millionaires, led to the worst forms of corruption in business and in the management of the government, against which Lincoln contended almost in vain, and left behind all the evil results of a prolonged struggle of this kind. For many years after its close no one but the ex-soldier could be elected to office, and it seemed for some time that the military spirit had come to remain permanently. Not only were army uniforms of all kinds to be seen frequently during the next decade, but the domination of army ideas and methods was everywhere in evidence. The "waving of the bloody shirt," as it was called, gave the Republican party control of the nation uninterruptedly for two decades, and corrupted it even more viciously than had been the case with the Democratic party for a like period preceding the war.

George Willis Cooke.

(To be continued.)

Russia and the East

Is history repeating itself? Are we preparing for the future what the diplomats of the last generation prepared for this? Events in Europe are in many ways disquieting, in none more so than in the affairs that relate to Russia.

In July of 1898 England and France, in the respective persons of Kitchener and Marchand, stood face to face at Fashoda in imminent danger of a military collision. Had such a clash occurred, the echoes thereof would have menaced the tranquillity of a good portion of the old world. They glared at, threatened, muttered at, then mutually drew back from each other. Because, for these armies and their respective homelands to have closed with each other, would have too well suited a third party. A third party who was an intensely interested spectator, a reputed fomenter and abettor of their strife.

Waking with a start to a realization of this fact, England and France at once dropped their differences and joined hands with unbounded earnestness, at home and abroad. They proceeded to parcel up between them most of the remaining territorial advantages of the universe with an unblushing freedom, and with a firm determination to throttle Germany in her economic and colonial aspiration for a "Place in the Sun." They succeeded, of course, in corking her up until she burst and the reverberations of her explosion have torn unnumbered graves on the blood-stained and tear-watered bosom of an anguishing earth.

Yet we wonder if the powers that conceive and administer projects of international financing, and of commercial, and military expansion to-day are not duplicating the "bottling up" achievement of England and France as outlined above. What of the isolation and, in a large sense abandonment to her fate, of Russia? Her people's aspirations are mocked by her neighbors (the said neighbors including France which once had a Necker, a 1789, a Robespierre, a Bonaparte) and travestied by spectators and press agencies. The interpretation of her people's ethical and domestic life is distorted and falsified by jealous and fearful bystanders. Her women, her children, her aged and infirm, have starved and agonized in death, though food-growers elsewhere in the world were leaving crops unharvested, or rotting in storage, or burning them for want of transportation facilities. At the same time certain world "leaders" were hesitating to put a measure of naval disarmament into effect, lest such magnificent carrying agencies as "first-class" battleships should rust away.

Russia recently, through Lithuania, laid a disquieting hand on the port of Memel. Russia has doubtless long felt that Memel was one more pawn on Europe's diplomatic chessboard. And Russia certainly believes herself to have been hardly dealt with in past war conferences, "arrangements" and "understandings" respecting the Dardanelles. All these things are strengthening the barriers of isolation between Russia and the rest of the world. But if geography, European topography and a blind policy on the part of the outsiders seem to hem in Russia on the north, west, south-west and south:—if the ice-king makes Archangel of very secondary importance as a transportational outlet, if the Baltic is to be merely a "national lake" for some other "power," if the Dardanelles be so hedged about as to make their passage impracticable for the wheat and other commodity trade that converges on Black Sea ports there is still room for Russia's commercial and temperamental pressure to escape EASTWARD, and to inoculate adjacent regions by its release. Russia has a sufficiency of national spirit to make her ambitious for an economic expansion abroad as well as for an international industrial and domestic development and consolidation. SIBERIA lies beyond the Urals. SIBERIA as fertile as any North American "WEST" and as vast and diversified as a latitudinal expanse parallel with what could be provided from the Yukon to Chicago. On both the eastern and western shores of the Caspian Sea is oil. The Russian people will not willingly submit to renewed exploitation from without. They have abundance of natural resources within:—and a prolific soil. Also at home they have coal, iron, oil, men and wheat. It is with these that nations make war and feed their soldiers. And Russia has leaders.

Then contiguous to Russia-in-Asia is China. China that is weary of Western intrigue carried on under the guise of "diplomacy" "Consortiums" "loan supervisions" *ad infinitum et ad nauseam.* China that is practically bankrupt as a result in a great part it seems of interference from "disinterested" foreigners. China that has been exploited as a market far above her needs. China, nearly fifty per cent of whose iron resources were, as far back as 1918, controlled by Japan—but China, that does not love Japan. Staid, sedate, philosophic, reflective, dreamy, conservative, scholarly China. Alert, shrewd, practical, energetic, opportunistic, imitative, yet resourceful Japan. Methinks the two peoples thus contrasted are antetyped respectively by the Jew and the Roman of two thousand years ago, and in a measure paralleled by the Frenchman and the Englishman in the Dominion of Canada today.

But to return to our main theme. Russia and China have in common a war-weariness, and a distrust acquired from bitter experiences, of the foreign financier or politician. They have geographic proximity and a mutual, or at least a common interest in the freedom of the Pacific. Will Russia ever unite with China—a "WHITE" people with a "YELLOW" to defy the rest of us as a result of past ravishment and present irritation? Moreover in any eastward expansion, Russia is likely to touch Persia. Persia whose historical and political fragrance is not a perfume of undiluted sweetness when one gets a breath of Morgan Shuster intermingled with it. Will Russian influence reach down through Persia and Afghanistan to India, and so further inspire an Asiatic upheaval?

THE TRANS-SIBERIAN RAILWAY, the backbone of Russian land commerce, whose very gateway at Vladivostock opens to meet the gaze of Nippon's westward eye, has need of Chinese "sympathy" both intangible and concrete.

It may or may not be that Russia is the land of a people with a white skin and an Oriental psychology, but the writer feels that emphasis should be placed on these grounds for expecting a closer economic and political *rapprochement* between Russia and China. And any such affiliation is sure to affect, infect, and take color from the religious and ethical life of each party thereto. The evangelization of China (and India) accomplished soon, will in a large measure open the door

to the soul of Russia and may incidentally ward off the possibility of an ominous—indeed a calamitous military alliance between the two. We are moved to wonder how long it will be before the "SUPERIOR" white man will perceive that ethnologically as well as in the private sense—"none of us liveth unto himself."

Everton, Ontario. BEECHER PARKHOUSE.

Symbolism and Religious Solidarity

A change in the emotional, the imaginative attitude of men at large towards the religious experience of other peoples must be effected as an indispensable factor in creating a disposition for world peace and cooperation. In lieu of patronage and misunderstanding of other faiths consideration and sympathy must be fostered. Intellectual tolerance is not enough, a visual acknowledgment of a common religious sentiment is needed.

There are two great streams circulating in the public consciousness to-day. One is the desire for human solidarity, revealing itself in efforts for a world court, for a league of governments, for one all-embracing class, for Esperanto—it has innumerable tributaries. The other is the striving for separatism—exclusion from other groups is its aim. The latter has two particularly picturesque manifestations—in Europe an assertion of autocratic hyper-nationalism has burst forth in Fascism; in this country a movement of creedal and racial animosity has appeared robed in the spotless white of the Ku Klux Klan. What is primitive and elemental readily clothes itself in symbols—whether it be the black shirt, the Roman rods, the straight arm salute, or the hood, the mask, the fiery cross. The tendency for solidarity does not so vividly address itself to the eye.

These strivings for unity have originated in the Western World, but characteristically the Occident has not shown much concern over the subject of religious cooperation, though in the East this has been the core of a religious movement. Our ecclesiastics affirm their desire for unity as our war lords declare their object is always peace, but with the leaders in both these professions their desire is conditioned on having it fulfilled on their own terms. In the church as in the nation even the liberals have not brought themselves to a willingness to relinquish sovereignty.

There is a definition of religion in which scientists and the liberal clergy can concur—religion is self-preservation procured by drawing on the subconscious for energy. The value of a faith increases with the expansion of its conception of self—with its identifying of the self with a group or a race or all mankind. But we have not gone much further than the Israelites with their belief in a chosen people—call it the divine right of Nordic supremacy, the innate superiority of the race of our own color scheme, or some other 100 per cent conviction. We heard the tribal god invoked in all lands during the Great War. Hostility and prejudice, at best indifference and contempt mark inter-religious relations. The realization that those whom our forbears stigmatized as "heathen" are not alien filters with difficulty through the hard crust of the sectarianly educated. Not until we have taken down our fences and extended our ideas of God and Country shall we be enabled to abandon our conviction that pre-fixing My or Your to them makes them good or bad.

The religion of the past has not been free from cruelty: intolerance and tyranny have stained the pages of its history. Why? Its fervor has kindled for the chosen alone. When—to use the dry language of science—its aim becomes the survival of the species, then, though sacrifices be demanded and austerity be not absent, its cruel aspect will vanish. In the past the fulcrum and lever of religious energy were there but reason could only faintly declare to what its force should apply.

Shall we who desire solidarity leave the power of symbolism in the hands of the separatists alone? Men have a craving to escape from the flatness, the drabness of daily life. The unorthodox churches in particular show a lack of knowledge of human psychology in their neglect of this need. Dr. Orchard has sought to satisfy it by varying ritualistic with Puritanic services in his independent church in London, and attention should be called to St. Mark's-in-the-Bowery, New York, the activities of which have a significance unnoted by the assiduous press. There an appreciation of forms as diverse as the Zuni Indian and the Italian Romanist has been shown. As this presupposes a certain culture in the congregation it is bound to be misunderstood more or less. To many a stock broker as well as to the servant the groping of the Hopi towards the infinite would cause derision. But that Dr. Guthrie has been able to make so many who came to scoff remain to pray in these strange liturgies shows his skill. He has, he says, been obliged in a certain degree to Hellenize these foreign elements, to put them in accord with our race tradition, so that we may assimilate them. The ardor and insight shown in the interpretations has kept them from being merely antiquarian or aesthetic in character. The value of color, light, scent, movement, to produce a sort of hypnosis rendering easier the transmission of the mood favorable to the indrawing of spiritual energy has been utilized by the medicine men and priesthood of all ages, and Dr. Guthrie has availed himself of all of these aids.

That there are dangers in the use of symbolism the long and devious history of cults attests. Men are prone to think in symbols and forego reasoning. But symbolism is safe when used to acquire a mood and not to objectify a dogma. There is a danger in the neglect of symbolism—if not provided by the church it will be obtained elsewhere. The sense of the mysterious, the thrilling, will be obtained in secret gatherings, in secluded spots accessible only to the initiated and by passwords. The hunger for brilliancy and pomp will be appeased by the ceremonials of the Invisible Empire and the Veiled Prophets of the Enchanted Realm. We must see to it that the awe inspiring and the resplendent do not remain acolytes of the separatists alone.

The connotations on the practices of a church free from authoritarianism are quite different from those of one bound by it. As we dip our fingers in the holy water at the entrance we feel ourselves stretching hands across the years to the pagan who used the rite of aspergation; as we inhale the incense memories of Buddhist shrines rise before us; as we gaze at the trembling lights on the altar we behold the radiance of the seven-branched candlestick of the Jewish temple.

A deep feeling of the continuity of religious experience pervades the place. For our devotions we hold a Book of Common Worship compiled from Hindu, Chinese, Mohammedan, Jewish and Christian, and other sources. (A manual used formerly at the evening services at the Church of the Ascension in New York.) A deep feeling of the continuity of religious experience pervades the place. This sense of oneness with the past brings a wholesome kind of humility—that virtue of which the church has said so much and of which it has produced only an anemic shadow. A recognition of our kinship to our brother of the taboo and the fetish can but be beneficial and more fruitful than the accepted miserable sinner bond. Paralyzing is the pride in the past of the fundamentalist be he political or theological; vitalizing is the tie to the past of the humanist.

Jingoistic, chauvinistic, imperialistic, are the builders of the cathedral of to-day. The catholic, the pacific, the internationally-minded must build the cathedral of to-morrow. To this the vast treasure house of the past will offer up, its riches without stint. Encircling its East End (what hoary traditions cluster about this orientation!) will be chapels as diverse in their content as the colors on the rainbow's arc. The windows will blaze with eternal truth and beauty blossoming in myths. The walls will echo and re-echo with paeans testifying to the transfiguring power of worship. Here at last will pageant, prayer and practice, garnered from a world-wide harvest of immemorial sowing, minister to the religious solidarity of mankind.

New York. HELEN SAHLER.

THE STUDY TABLE

"Yoga as Philosophy and Religion"[1]

Systematic and scientific treatment of Hindu philosophy and religion in book-form is a very rare thing. Thus it is a prevalent notion among the people of the Occident that Hindu philosophy is nothing but "mystery-mongering." It is not a very uncommon thing for western scholars writing text-books on the History of Philosophy for university and college students, to pay no attention to the contribution of India in this field. In 1922 when Professor Dasgupta published his two volumes on "A History of Indian Philosophy"[2] he rendered a distinct service to the philosophical world by an able presentation of the subject in a thorough-going and scientific manner. Professor Dasgupta's latest work, "Yoga As Philosophy and Religion" is a valuable and unique contrbution in the field of comparative philosophy. Dr. Dasgupta is eminently fitted to deal with such a difficult subject because of his vast knowledge of Sanskrit, Hindu philosophy as well as western philosophy. We are happy to say that this work will remove many misconceptions on the subject, because it is based upon original texts of Patanjali and other commentators and treated with scientific spirit and not with dogmatism.

The work is divided into two parts: (1) Yoga Metaphysics and (2) Yoga Ethics and Practice. The author has presented a comparative study of such topics as The Reality of the External World, The Process of Evolution, Evolution and God, Mind and Moral States, The Theory of Karma, Matter and Mind from the standpoint of Yoga Philosophy; and probed into such topics as *Prakriti, Purusha,* Yoga Practice, The *Yogangas,* the stages of *samaddi,* God in Yoga, etc. Without attempting to give a comprehensive survey of the book, I shall note a few points in quoting the author directly.

"Underlying the metaphysics of the Yoga system of thought as taught by Patanjali," says Professor Dasgupta, "and as elaborated by his commentators we find an acute analysis of matter and thought. Matter on the one hand, mind, the senses and the ego on the other are regarded as nothing more than two different kinds of modifications of one primal cause, the *Prakriti.* But the self-intelligent principle called *Purusha* (spirit) is distinguished from them. Matter consists only of three primal qualities or rather substantive entities, which he calls the *Sattva* or intelligence-stuff, *Rajas* or energy, and *Tamas,* the factor of obstruction or mass or inertia.

"The Yoga theory does not acknowledge qualities as being different from substances. The ultimate substantive entities are called *guna* which as we have seen are of three kinds. The *guna* entities are infinite in number; each has an individual existence, but is always acting in co-operation with others. This may be divided into three classes in accordance with their similarities of behavior (*sila*). Those which behave in the way of intellection, are called *sattava,* those which behave in the way of producing effort of movement are called *rajas,* and those which behave differently from these and obstruct their process are called *tamas.* We have spoken of a primal cause *prakriti.* But that is not a separate category independent of the *gunas. Prakriti* is but a name for the *guna* entities when they exist in a state of equilibrium."

According to Vacaspati, the commentator of the Yoga philosophy, there is no intrinsic difference in nature between the mental and the physical.

The elements that compose the phenomena of the objects of perception are the same as those which form the phenomena of the perceiving; their only distinction is that one is determined and the other is the determiner. What we call psychosis involving intellection, sensing and the ego, and what may be called the infra-atoms, atoms and their combinations, are but two different types of modifications of the same stuff of reals.

Yoga philosophy is pluralistic and recognizes the reality of the external world. According to Vacaspati,

the certainty arrived at by perception, which gives us a distinct knowledge of things can never be rejected on the strength of mere logical abstraction or hair-splitting discussion . . . there is an independent external reality which is the common field of observation for all souls in general and there are separate *Cittas* for separate individual souls. And all experiences of the *purusha* result from the connection of this *citta* (mind) with the external world.

The conception of evolution, according to the Yoga philosophy, is rather interesting. Vasya-bhasya holds that

the past has not been destroyed but has rather shifted its position and hidden itself in the body of the present, and the future that has not made its appearance exists in the present in a potential form.

According to Yoga philosophy

the whole world undergoes a change at one unit point of time, and not only that but it conserves within itself all the past and the future history of cosmic evolution.

"*Kaivalya,* absolute independence or oneness, is the end of all the Yoga practice." This one-pointedness or restrained state of mind is to be achieved through overcoming wandering, forgetful and occasionally steady stages of mind.

The ethical problem of the Patnajali (yoga) philosophy is the uprooting of *Avidya* (lack of true knowledge) by the at-

[1] "Yoga as Philosophy and Religion." Dasgupta, Surendranath (Professor of Philosophy, Presidency College, Calcutta). New York, Dutton, 1924.

[2] "A History of Indian Philosophy," by the same author. Cambridge University Press. (Available at Macmillan Co., New York City.)

tainment of true knowledge of the *purusha* (doer or spirit), which will be succeeded by the liberation of *purusha* and his absolute independence—*kaivalya*—the last realization of the *purusha*—the ultimate goal of all the movements of the *prakriti* . . . It is the inherent purpose of *prakriti* that men should undergo pains which include all phenomenal experiences of pleasure as well, and ultimately adopt such a course of conduct as to avoid them altogether and finally achieve the true goal, the realization of which extinguishes all pains for him forever . . . This suppression of mental states has been described as the means of attaining final release, the ultimate ethical goal of life is called Yoga.

There are nine obstacles in the way of practicing Yoga and they are

disease, languor, indecision, want of mental requirements for *samadhi*, idleness of body and mind, attachment to objects of sense, false and illusory knowledge, non-attainment of the state of concentrated contemplation, unsteadiness and unstability of mind in a *samadhi* state even if it can somehow attain it.

On the other hand *sraddha* and *vairagya* are indispensable for a person to become a Yogin. *Sraddha* represents faith.

It keeps the mind steady, pleased, calm, and free from doubts of any kind, so that the Yogin may proceed to the realization of its object without vacillation . . . *Vairagya* or desirelessness is the negative aspect of this *sraddha*. . . . In order to make a person suitable for Yoga, *vairagya* represents the cessation of the mind from the objects of sense and their so-called pleasures, and *sraddha* means the positive faith of the mind in the path of Yoga, that one adopts, and the right aspiration towards attaining the highest goal of absolute freedom.

One of the means of attainment of Yoga is the worship of God. The worship may be in the form of love and devotion to God, or in the form of giving up fruits of all action to God.

We can make our minds pure most easily by abandoning all fruits of action to *Isvara* (God) and attaining salvation by firm and steady devotion to Him. This is the sphere of *Bhakti-yoga*.

Yoga philosophy puts special emphasis on the question of acquisition of true knowledge through *Samadhi*. "The knowledge that can be attained by it is absolutely unobstructed, true and real in the strictest sense of the terms." Knowledge, devotion and action are requisites for freedom.

New York City. TARAKNATH DAS.

CORRESPONDENCE

COLLAPSE OF CHRISTIANITY IN CHINA

[We have received the following letter from a Christian worker in China. It gives so accurate and illuminating a statement of the religious situation in that country, that we present it herewith to our readers as an important document.—J. H. H.]

Your viewpoint is just the one which is needed in the present situation in China. The anti-Christ movement is going strong and is pretty well putting its finger on the weak spots in the Christian religion as the missionary has portrayed it. The Christian cause is more or less at a standstill in China, and will be so until with truth and conviction we can declare that our religion is not linked with force, that it is not the vanguard of the commercial and political desires of foreign powers, that it contains nothing which won't stand up under the white light of scientific inquiry, that it is not intolerant of truth which comes from other sources than itself, that it is decidedly concerned with the responsibility for making society righteous as well as for saving the individual. The fact that the average missionary in China doesn't realize what it is that has dropped the monkey-wrench into the machinery, and isn't trying very hard to find out, believing that the cause can carry on, with its eyes shut, and muddle through, is an extremely discouraging matter. Some very loyal Chinese Christians are beginning to think, and occasionally to say, that in the few years ahead there is danger that the foreigner is to be a millstone tied to the neck of the Chinese Church which will sink it.

X. Y. Z.

THE MOREL MEMORIAL NUMBER

Dear UNITY:

. . . I consider the E. D. Morel edition the finest monument for any man—far superior to any work of marble or metal.

Leonia, N. J. PETER FIEBIGER.

MR. FAWCETT—AND THE COOKE AUTOBIOGRAPHY

Dear Mr. Holmes:

What a very beautiful mind Mr. James Waldo Fawcett has and what a lovely appreciation of Millet he wrote for this week's UNITY! I remember another glorious appreciation written by Mr. Neilson on the Barbizon School some years ago in UNITY and how much delight it gave me. And now I am so excited over the news that we are to have Mr. Cooke's autobiography. It can't come too quickly to suit us. We have always thought of him as such a fascinating character. That last book of his, to which you wrote the preface, I regard as one of my book treasures. It is too bad such men cannot live on forever.

New York City. P.

THE COOKE AUTOBIOGRAPHY AGAIN

Dear Mr. Holmes:

Just a word to say how delighted I am to know about that autobiography, and that you are to print much of it in UNITY.

New York City. J. T. SUNDERLAND.

DO CHILDREN INHERIT IMPULSES?

Editor of UNITY:

I have not read the report of Dr. John B. Watson, to which you refer in your editorial in the issue of February 16th, but if I may judge one of his conclusions by your use of the expression, "a child is born without any mental characteristics, moral impulses, or general spiritual attributes of any kind," I unhesitatingly reject that particular idea.

I am at work on an investigation of the mechanics of heredity as exemplified in the lives of about two thousand men and women of genius. I do not know that I have discovered anything not known to Galton, Taine and the others, but of this I am convinced—that it is true beyond all question that we bring into the world most, if not all, of the instincts which control our lives.

For example: it was no accident that Augustus Welby Pugin was the great architect and builder that we know he was. It would be to presume too much to say that he owed his genius to the instruction of his father; bricks are not made without straw.

Take the case of Millet: his instinct to draw was as surely inherited from his father as anything could be.

Consider the Borgias and the Malatestas: if the predisposition toward crime did not "run" in those families it will take a good many regiments of Dr. Watsons to prove it.

One thing I think I shall be able to demonstrate: the connection between musical talent and the talent for painting; too many painters have had parents who loved music and sang or played well for the phenomena to be explained in any way that excludes heredity.

I confess I know very little about the doctrine of the modern behaviorists, but I believe that time will show that, like the psycho-analysts, they are claiming too much.

An infant's mind is not quite a blank parchment: it is more likely that just as we inherit good or bad blood from our parents we inherit practically all of the materials of our mental and spiritual life. "You cannot make a silk purse of a sow's ear"—a cheap and vulgar expression, but it has an element of truth in it.

I should like to think that race prejudice is never inherited. I am sorry to say I can't.

It occurs to me that a child's mind is like a protected garden spot; we sow flowers, but weeds, too, come up—they are in the soil.

Fishkill Village, N. Y. JAMES WALDO FAWCETT.

THE FIELD

"The World is my country, to do good is my Religion"

A REAL AMERICAN PETITION

This Has Been Widely Circulated and Signed in Seattle

PETITION TO UNIVERSITY OF WASHINGTON BOARD OF REGENTS

We, the undersigned, believing that University students should not be compelled to study military science, respectfully request the authorities of the University to make this study *Optional*. The reasons for this request are briefly stated as follows:

1—Any system of enforced military drill is repugnant to many Americans, and is contrary to American principles of freedom and democracy.

2—Young men outside of college are not obliged to take part in army life; neither should students be forced into military service against their will.

3—It cannot be expected that students should study military science in order to repay the state for the opportunity to get a higher education, for leading thinkers have always held that an enlightened population is in itself one of the chief assets of a state and constitutes the principal factor of its safety.

4—Many students, from religious motives, object to the theory of warfare and hold that the study of military science has a brutalizing effect upon individuals. These students should be permitted to choose gymnasium work instead of military science.

5—As to the plan of national defense outlined by army men we feel that their program of preparedness, far from adding to the security of our country, is certain to induce warfare since it arouses irritation, suspicion and fear among other nations, postpones the day of international disarmament, and opens the door to continued corruption and profiteering out of which munition manufacturers and contractors for army supplies will reap untold profits.

6—War should be outlawed. So long as thousands of school boys are forced, coaxed or bribed into military service it will be impossible to abolish the institution.

For the above reasons, one or more, we affix our names.

—*The Open Forum.*

COMMUNITY ORGANIZATION FOR RELIGION

We present herewith a remarkable "Announcement" which recently appeared in the columns of the Summit (New Jersey) *Herald*. It is the result of months of study and discussion by a group of laymen, and is presented as the first step toward the organization of a religious life in the community which shall represent not the divisive interests of denominationalism but the unified purposes and ideals of the "one faith" which belongs to us all as men and fellow-citizens. We count this document the most remarkable achievement of the community church movement to date. It is epoch-making as a statement of principle, and of the first importance as a definition of method.

J. H. H.

Announcement

An Organization has been formed to be known as the SUMMIT COMMUNITY COUNCIL OF RELIGION

Organization

The Council is at present composed of fifteen laymen, selected by a committee of the Civic Club, with the advice and approval of the ministers of Summit.

Completion of the membership and fuller definition of the structure and purpose of the organization are deferred until later.

Aim

The following statement is designed to indicate tendencies rather than fully to define the purpose or program of the organization.

The Council aims:

1. To discover and accurately to define the religious needs of the community which are not now being met;

2. To point out to existing religious agencies possible and desirable improvements and extensions in their service;

3. To devise additional means and methods of serving the community's religious interests, if there be any which cannot be adequately provided for by existing institutions and programs.

The Council will not interfere with existing or any legal religious institutions; will not advance any one or any group of existing institutions to the disparagement of others; and will not promote the establishment of new churches.

Community Religious Needs

Present outstanding needs of the community are recognized to be:

1. A program of religious education for the young which shall omit none, do violence to the conscience of none, and shall broaden and intensify the work now conducted, as may be approved by those responsible for particular groups, while serving adequately those not now interested.

2. A program of adult religious thinking, inspiration and activity, which shall omit none, and leave the religious nature of none stagnant or impoverished.

3. The conduct of community religious festivals, and other programs properly organized on a community basis, through the co-operation of all.

Point of View

The platform on which the Council stands, and from which its activities are to proceed, is:

1. Everybody is religious.

2. The community ought to afford each of us the chance to express his religious nature freely and fully.

3. Each of us ought to seek the best way to express his religious nature for the common good.

Your Help Requested

By way of assisting in the service to which the Council is devoted, each and every citizen of Summit is invited to write a letter, replying to the following questions:

1. What seems to you the most satisfactory feature of the present religious program of the community, and how can it be improved?

2. What seem to you the most serious lack or lacks in the present program, and how can they be best supplied?

3. What opportunity do you need to enable you to help more in making our community life better?

Replies to these questions, or any other communications designed to assist in the advancement of this cause, will be highly valued.

Address,

THE SUMMIT COMMUNITY COUNCIL OF RELIGION

Summit, New Jersey.

THE FIGHT FOR FREE SPEECH AGAIN

The conviction of C. E. Ruthenberg, secretary of the Workers Party, has been upheld by the Michigan State Supreme Court. The opinion rendered is a reactionary one. It calls for punishment because of ideas or beliefs, and is a denial of free speech and assemblage. Further, it evades the issue by ignoring the fact, as the defense showed, that nothing was done in Michigan in the way of any overt act or advocacy.

An appeal to the United States Supreme Court must and will be made. The legal fight being put up by the defense is over the extremely important issue—have workers and working-class organizations any rights — constitutional or otherwise, or does the law only provide rights (and privileges) for the employing class?

New trials loom. Wm. Z. Foster, Wm. F. Dunne and 29 other Michigan defendants will be brought to trial if Ruthenberg is railroaded to prison and the Michigan Court is sustained.

We are now defending many other cases, also. Some involve prosecutions under state "anti-syndicalism" laws, which are all unconstitutional—alike in their denial of free speech and assemblage. There are the cases of the six Farrell steel workers—in Pennsylvania, the case of John Buksa who distributed a Workers Party leaflet in Wheeling and who is up against the West Virginia anti-red law, etc. These must also be appealed to higher courts which means the printing of costly briefs in addition to legal and other defense costs. Then there are the cases of John Lassen, John Schedel, Geo. Halonen, E. Vajtauer, B. Kush and dozens of deportation cases.

These workers must be saved from jail and deportation! We have a job for 1925 and appeal to all workers and believers in Free Speech to help us fight the defense battle.

Funds are greatly needed—thousands of dollars must be raised within the next 30 days. The more generously you contribute, the more economically our work can be carried on, the more successful our opposition to *legalized "injustice"!*

Give Generously NOW!!

Fraternally yours,

George Maurer, Secretary,
Labor Defence Council,
166 W. Washington St., Chicago

BIRTHDAYS IN MARCH OF POLITICAL PRISONERS

Birthdays in March of political prisoners, confined in various state institutions of America, are announced by the *Workers' National Prison Comfort Club*, 2923 Chestnut Street, Milwaukee, Wisconsin, as follows:

At Moundsville, West Virginia, 818 Jefferson Street

March 6, Edgar Combs, No. 13381 (serving life).

At Box 520, Walla Walla, Washington

March 2, Britt Smith, No. 9408; March 4, Ray Becker, No. 9413; March 10, Fred Suttle; March 16, O. C. Bland, No. 9409.

At Represa, California, Folsom Prison

March 6, Leo Stark, No. 12680.

At Thomaston, Maine, Box "A"

March 27, Danny Fallon; March 27, Peter Dirks.

At San Quentin Prison, San Quentin, California

March 5, Peter Wukusick, No. 38795; March 5, A. C. Drew, No. 37654; March 10, J. B. Childs, No. 38109; March 12, Wm. Baker, No. 35713; March 15, Matthew Schmidt (serving life); March 17, Omar J. Eaton, No. 36627; March 20, D. C. Russell, No. 39458; March 24, Jack Nash, No. 38294; March 24, F. Franklin, No. 37635; March 25, Pierre Jans, No. 37117; March 31, Arthur G. Ross, No. 38361.

Cora Meyer, Secretary, invites friends and sympathizers to send birthday cards and letters (money is advisable for gifts) to these political prisoners. Books and publications to be sent directly from the publishers. Small calendars for the year 1925 are also suggested.

PATRIOTISM

A small 16-page pamphlet explaining what patriotism really is and who the patriots are in any land or nation, by Lydia G. Wentworth.

"Every word that you say rings true and you have rendered a distinct public service in exposing the sham of the militarists. . . . I shall take occasion often to refer to it."
—*P. P. Baxter*, Governor of Maine.

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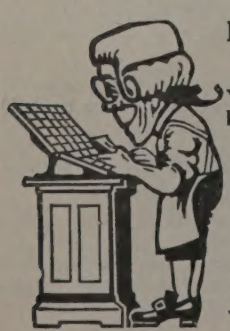

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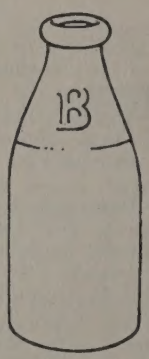

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